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figures, that this industrial activity was taken up just in time to fill the gap produced by the failure of commercial enterprise. By virtue of it, Venice in the sixteenth century, though no longer drawing wealth from the Orient, continued to maintain her splendid position in the European world. The account of Venetian festivals as an instance of the national love of pomp is very satisfactory, as is also the description of the educational equipment and ideals (chapter VIII.) and the story of the passion, amounting to mania, for magnificent residences and villas (chapter XI.). Nothing is omitted that might interest the antiquarian, and nothing is treated as casual and subsidiary. In fact it is this indiscriminating thoroughness that creates the conviction in the reader that to have given less would be to have given more.

The numerous and excellent illustrations deserve a word of commendation. They constitute an array of first-hand historical material, no less important as a guide to the serious student than the copious and learned foot-notes.

FERDINAND SCHWILL.

*Saint Catherine of Siena: a Study in the Religion, Literature and History of the Fourteenth Century in Italy.* By EDMUND G. GARDNER, M.A. (London: J. M. Dent and Company; New York: E. P. Dutton and Company. 1907. Pp. xix, 440.)

THIS book should supplement if not supersede all previous treatment in English of ecclesiastical history in Italy during the last half of the fourteenth century. Under guise of a biography of that lovable and forceful woman, Catherine of Siena, Mr. Gardner has presented us with a close study of her bewildering age. He has made use of much fresh material: the result is a book which gives for the first time a satisfactory chronology, rectifies many misconceptions, and leaves us with a full and rational account of the progress of events.

In thus viewing Catherine as the centre of the history of her times, Mr. Gardner follows the tradition of the excellent *Life* by Capececiatello, rather than that of Mother Drane and the religious enthusiasts. A devout spirit notably marks the book. Yet Catherine's character is rather taken for granted than studied, and the treatment of her private and mystical life fails to admit us in any new way to the intimacy of this amazing woman. It would be possible, without falling into sentimental fervor, to penetrate Catherine's secret more deeply than any biographer has yet done, and so to interpret temperament and inner experience as to make her sanctity more comprehensible to modern readers. But this is not the aim proposed to himself by Mr. Gardner; and if his portrait of the saint leaves us a little disappointed, we realize that we could ill spare the additions to our knowledge of her external history.

It is when Mr. Gardner advances into the troublous public life

of the times that he works with a free hand and with rare mastery of his subject. The events related to the rebellion of the Tuscan cities and the return from Avignon are narrated with clear and satisfying precision. Mr. Gardner writes as a Catholic; but his attitude is entirely impartial, his sympathy with Florence undisguised. The Christian as well as the patriotic ardor which inspired that ever-fascinating city in her struggle against Catherine's "sweet Christ on earth", is finely shown: "Today", quotes the historian from the *Diario Anonimo Fiorentino* "they left off singing mass", in obedience to the Interdict, "and no longer celebrated the Body of Christ to us citizens and contadini. But we see Him with our hearts, and God knoweth that we are and shall remain true Christians."

It is in the chapters dealing with the Great Schism that this book reaches its highest value. While Mr. Gardner makes use of the work of M. Noel Valois, he has also as everywhere gone to the sources, and his researches throw much light on the extraordinary events which led to the disruption of Christendom. As we read attentively the painstaking account here given of the election of Urban, we are forced to an unexpected conclusion: not all the flaming conviction of Catherine's very feminine though able letters can prevent us from feeling that hesitation between the claims of the rival popes was a conscientious necessity. One is reminded of the exordium of Browning's *Innocent*, in *The Ring and the Book*. For the legality of Urban's election apparently depended, not on a question of literal facts, but on the interpretation of an especially confused state of mind: a subtle matter on which to hang the true succession to the See of Peter.

Some remarkable personalities stand out clearly in these pages, and many valuable corrections are given. For example, the melancholic friar who wrote two desperate letters to Neri dei Pagliaresi, and over whom romantic speculation has run riot, is now proved from the manuscripts to be Fra Simone of Cortona; and the anonymous critic of Catherine's austerities, to whom she wrote a truly saintly letter, is revealed as El Bianco, a poet of the Gesuati, whose misnamed "Laud" upon the saint has hitherto escaped attention. One of the most valuable features in Mr. Gardner's book is his translation of many letters direct from manuscripts. Often he gives interesting emendations; for example, in letters 175, 209, 219, 273, 284, 310, 329, 344, 370, 379 (Tommaseo's edition). Especially are we grateful for a fuller and more correct text of those last letters to Raimondo which constitute a unique record of the consciousness of a saint "in articulo mortis". Moreover, we have in an appendix the text of eight new letters, six entirely unknown, two previously printed in imperfect form. Of these, the most striking is the dramatic letter written in the summer of 1378 to the Florentines, after the ungrateful city had all but bestowed on Catherine the crown of martyrdom. This spirited, pathetic document will rank among the most important letters of the Seraphic Virgin.

All this is great gain. But every student of Cateriniana echoes the opinion of Mr. Gardner as to the need of a critical edition of the saint's correspondence. No one can read it carefully without suspecting that a number of letters would in a sister-art be labelled "*Scuola di Santa Caterina*". Even the best letters are often garbled. Let us hope that Mr. Gardner will fulfill his hinted promise and give us the new edition himself. No other English scholar is so fitted for the task.

VIDA D. SCUDDER.

*The Inquisition in the Spanish Dependencies: Sicily, Naples, Sardinia, Milan, the Canaries, Mexico, Peru, New Granada.* By HENRY CHARLES LEA, LL.D., S.T.D. (New York and London: The Macmillan Company. 1908. Pp. xvi, 564.)

THIS supplementary volume brings to a close Mr. Lea's long labors upon the history of the Spanish Inquisition. One region, indeed, in which at Spanish hands the Inquisition played a notable rôle, his studies have not reached; and to the many who owe their interest in its story to the indignant eloquence of Motley the omission of the Netherlands will seem no trifle. But the Inquisition of the Netherlands, though in Spanish hands and Spanish enough in spirit, was not the Spanish Inquisition. For years, too, an eminent Netherlandish scholar, Paul Fredericq, has made his own the gathering of its documents and the narration of its history.

In the dependent territories dealt with by the present volume Mr. Lea goes less into detail than with the Inquisition in Spain; and much more largely than for Spain he could rest upon the researches of other students. Thus, for Sicily, he had not only the old accounts of Páramo and Franchina, but the modern one of La Mantia; for Naples, the elaborate studies of Amabile; for the Canaries, the bulky history by Millares and the catalogue of the documents now treasured by the Marquis of Bute; while, for all the American tribunals and for that of the Philippines as well, the Chilean scholar Medina has paved the way with monographs to whose worth Mr. Lea pays generous tribute. Yet, in all these fields, Mr. Lea's own studies not only equip him for independence of judgment, but enable him to contribute fresh materials.

That Sicily holds the first place in the volume is doubtless due to the especially close relations of its Inquisition with that of Spain. Yet, dreary as is the story of its effectiveness, it falls notably short of the Spanish model. Its career, too, was a briefer one. The transfer of the island, in the eighteenth century, to Savoy and then to Austria seems not seriously to have interrupted the tribunal's activity as the protector of souls; but, when in 1734 the Two Sicilies came into the hands of the liberal prince who was one day to be Charles III. of Spain, a blight fell on its energies, and in 1782, in obedience to public